The Doctrine of the Rapture: Why It Is Not Biblical

被提教義：為何它不合乎聖經

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I. Introduction: What Is the Rapture?

一、引言：何謂「被提」？

The doctrine commonly known as "the Rapture" (from the Latin *rapturo*, itself a translation of the Greek ἁρπάζω / *harpazō*) teaches that, at some point before or during a period of great tribulation, Jesus Christ will secretly and invisibly return to remove ("rapture") all true believers from the earth, taking them bodily into heaven. According to this teaching, the world will continue for a period (typically seven years) of tribulation under the reign of the Antichrist, after which Christ will return a *third* time — visibly — to judge the world and establish His kingdom. This doctrine, particularly in its "pre-tribulation" form, thus posits *two* future comings of Christ: a secret one for His Church, and a public one for the world.

一般所稱的「被提」教義（源自拉丁文 *rapturo*，本身是希臘文 ἁρπάζω / *harpazō* 的翻譯）主張：在大災難之前或期間的某個時刻，耶穌基督將秘密地、隱形地再來，將一切真正的信徒從地上移走（「被提」），帶他們肉身升天。依照此教導，世界將繼續經歷一段災難時期（通常為七年），在敵基督的統治下，之後基督將「第三次」再來——可見地——審判世界並建立祂的國度。因此，這個教義，特別是其「災前被提」的形式，主張基督未來有兩次降臨：一次為祂的教會秘密而來，一次為世界公開而來。

This teaching was systematized and popularized by John Nelson Darby (1800–1882), an Anglo-Irish clergyman and founder of the Plymouth Brethren movement, around 1830–1833 AD. It was later disseminated widely through the Scofield Reference Bible (1909) and became a cornerstone of Dispensationalist theology. Prior to the nineteenth century, no Christian

community — East or West, Catholic, Orthodox, or Protestant — held this doctrine in the form articulated by Darby.

此教導由約翰·納爾遜·達比（John Nelson Darby, 1800–1882）——一位英裔愛爾蘭教士暨普里茅斯弟兄會創始人——在約1830至1833年間系統化並推廣。後來它透過司可福串註聖經（Scofield Reference Bible, 1909）得到廣泛傳播，成為時代論神學（Dispensationalism）的基石。在十九世紀之前，沒有任何基督教團體——無論東方或西方、天主教、東正教或新教——曾以達比所闡述的形式持守過此教義。

This essay will demonstrate, using the original biblical languages and the testimony of the early Church Fathers, that the Rapture doctrine as popularly taught is not found in Scripture and constitutes a departure from the apostolic and patristic faith.

本文將透過聖經原文語言及早期教父的見證，證明流行的被提教義並不見於聖經，且構成對使徒及教父信仰的偏離。

II. The Key Biblical Texts Examined

二、關鍵經文之考察

A. 1 Thessalonians 4:16–17 — The Central "Rapture" Text

甲、帖撒羅尼迦前書 4:16–17 ——「被提」的核心經文

This passage is the primary proof-text cited by Rapture advocates. Let us examine it in its original languages.

此段經文是被提論者引用的首要證據經文。讓我們以原文語言來考察。

Koine Greek (Nestle 1904): 通用希臘文（**Nestle 1904**）：

> ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.

Transliteration: 音譯：

> hoti autos ho Kyrios en keleusmati, en phōnē archangelou kai en salpingi Theou, katabēsetai ap' ouranou, kai hoi nekroi en Christō anastēsontai prōton; epeita hēmeis hoi zōntes hoi perileipomenoi hama syn autois harpagēsometha en

nephelais eis apantēsin tou Kyriou eis aera; kai houtōs pantote syn Kyriō esometha.

Syriac Peshitta: 敘利亞文別西大譯本：

ܗܟܢܐ ܘܟܠ ܙܒܢ ܥܡ ܡܪܢ ܢܗܘܝܢ ܀ ܗܘ ܓܒܪܐ ܕܫܠܝܚ ܥܠ ܡܫܝܚܐ ܒܩܠ ܪܡ ܘܒܩܠ ܦܘܩܕܢܐ ܕܐܠܗܐ ܢܚܘܢ ܕܡܝܬܝ ܒܡܫܝܚܐ ܢܩܘܡܘܢ ܩܕܡܝܬܐ ܀ ܗܝܕܝܢ ܢܚܢܢ ܕܚܝܝܢ ܕܫܪܝܢ ܥܡ ܡܪܢ ܢܗܘܝܢ ܒܥܢܢܐ ܠܩܒܠ ܡܪܢ ܒܐܘܪܐ ܘܗܟܢܐ ܟܠ ܙܒܢ ܥܡ ܡܪܢ ܢܗܘܝܢ ܀

Syriac Transliteration: 敘利亞文音譯：

w-hāydēyn ḥnan aylen d-meshtaḥrīnan d-ḥayyīnan neṯḥṭeṗ ʿamhōn aḵḥḏā ba-ʿnānē l-ūrʿēh d-Māran b-āʾar w-hāḵanā b-ḵulzban ʿam Māran nehwē.

Translation: 翻譯：

"For the Lord Himself shall descend from heaven with a commanding shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first; then we who are alive, who remain, shall be caught up together with them in clouds, for a meeting with the Lord in the air; and thus we shall always be with the Lord."

「因為主必親自從天降臨，有發令的呼叫、天使長的聲音和上帝的號角，那在基督裡死了的人要先復活；然後我們這些活著、還存留的人，要與他們一同被提到雲裡，在空中迎接主；這樣，我們就要永遠與主同在了。」

Critical Analysis of Key Terms

關鍵詞語之考辨

1. ἁρπαγησόμεθα (harpagēsometha) — "we shall be caught up"

1. ἁρπαγησόμεθα（harpagēsometha）——「我們將被提去」

The verb ἁρπάζω (*harpazō*) means "to seize," "to snatch," or "to carry off." It is the Latin Vulgate's translation of this word — *rapiemur* (from *rapio*) — that gives us the English term "rapture." However, the word itself describes merely the *manner* of transport (sudden, forceful), not a secret escape from tribulation. The Syriac Peshitta uses the root ܚܛܦ (*ḥṭp̄*, ETHPEAL form: ܢܬܚܛܦ / *neṯḥṭep̄*), meaning "to be seized, snatched." Neither the Greek nor the Syriac suggests secrecy or invisibility; both convey a forceful, sudden taking up.

動詞 ἁρπάζω（*harpazō*）意為「抓取」、「奪取」或「攫去」。正是拉丁武加大譯本（Vulgate）對此詞的翻譯——*rapiemur*（源自 *rapio*）——給了我們英文術語「rapture」。然而，這個詞本身僅描述運送的方式（突然、有力），而非從災難中秘密逃脫。敘利亞文別西大譯本使用詞根 ܚܛܦ（*ḥṭp̄*，ETHPEAL 形式：ܢܬܚܛܦ / *neṯḥṭep̄*），意為「被抓住、被奪取」。希臘文和敘利亞文都不暗示秘密或隱形；二者皆傳達一種有力的、突然的被提。

2. εἰς ἀπάντησιν (eis apantēsin) — "for a meeting"

2. εἰς ἀπάντησιν（eis apantēsin）——「為了迎接」

This is the most crucial phrase for demolishing the Rapture doctrine. The Greek noun ἀπάντησις (*apantēsis*, Strong's 529) is a technical term from the Hellenistic political vocabulary. It describes the formal civic reception of a visiting dignitary: when a king or emperor approached a city, the citizens would go *out* of the city to *meet* him, and then *escort him back into the city*. They did not go out to meet him and then leave with him to some other place.

這是粉碎被提教義最為關鍵的用語。希臘名詞 ἀπάντησις（*apantēsis*，Strong's 529）是希臘化時期政治詞彙中的專門術語。它描述對來訪貴賓的正式城市接待：當一位國王或皇帝接近一座城市時，市民會走出城去迎接他，然後護送他回到城中。他們不是出去迎接他後就隨他離開前往別處。

The Syriac Peshitta renders this concept with ܠܩܒܘܠܗ (*l-ūrʿēh*), from the root ܩܒܠ (*ʾrʿ*, "meeting"), with the possessive suffix "his" — literally "to his meeting" or "to meet him." This likewise carries the sense of going out to encounter an arriving lord.

敘利亞文別西大譯本以 ܠܩܒܘܠܗ（*l-ūrʿēh*）表達此概念，源自詞根 ܩܒܠ（*ʾrʿ*，「相遇」），帶有物主後綴「他的」——直譯為「去他的相遇」或「去迎接他」。這同樣帶有出去迎接一位來臨之主的含義。

This same word ἀπάντησις appears in two other places in the New Testament, both of which confirm this meaning:

ἀπάντησις 這同一詞在新約另外兩處出現，都印證了此含義：

In **Matthew 25:6**, the virgins go out εἰς ἀπάντησιν (to meet) the bridegroom — and then they *return with him* to the wedding feast; they do not depart elsewhere.

在馬太福音 **25:6**，童女們出去 εἰς ἀπάντησιν（迎接）新郎——然後她們與他一同回來赴筵席；她們並非離開前往他處。

In **Acts 28:15**, the Roman Christians go out εἰς ἀπάντησιν (to meet) Paul as he approaches the city — and then they *escort him back into Rome*; they do not leave Rome with him.

在使徒行傳 **28:15**，羅馬的基督徒出去 εἰς ἀπάντησιν（迎接）正在接近城市的保羅——然後他們護送他回到羅馬城中；他們並非隨他離開羅馬。

The implication is unmistakable: believers are caught up to *meet* Christ as He *descends*, and then they *accompany Him back to earth* as He completes His descent. The text does not describe believers being taken *away* from earth; it describes them going *out* to greet their returning King and coming back with Him. The direction of the entire passage is *downward*: "the Lord Himself shall *descend* from heaven."

含義是無可否認的：信徒被提是為了迎接正在降臨的基督，然後他們伴隨祂回到地上，隨祂完成降臨。經文不是描述信徒被帶離地上；而是描述他們出去迎接歸來的君王，然後隨祂一同回來。整段經文的方向是向下的：「主必親自從天降臨。」

3. The Context: Loud, Public, Visible

3. 上下文：喧嚷、公開、可見

The passage describes Christ's coming with a κέλευσμα (*keleusma*, "commanding shout"), the φωνὴ ἀρχαγγέλου (*phōnē archangelou*, "voice of the archangel"), and the σάλπιγξ θεοῦ (*salpinx Theou*, "trumpet of God"). This is not a secret, invisible event. It is the most public, dramatic, and unmistakable event in human history. A secret rapture with shouting, archangels, and trumpets is self-contradictory.

此段經文描述基督帶著 κέλευσμα（*keleusma*，「發令的呼叫」）、φωνὴ ἀρχαγγέλου（*phōnē archangelou*，「天使長的聲音」）和 σάλπιγξ θεοῦ（*salpinx Theou*，「上帝的號角」）而來。這不是一個秘密、隱形的事件。它是人類歷史上最公開、最戲劇性、最不可錯認的事件。一個伴隨著呼喊、天使長和號角的秘密被提，本身就是自相矛盾的。

B. Matthew 24:40–41 — "One Taken, One Left"

乙、馬太福音 **24:40–41** ——「取去一個、撇下一個」

Koine Greek (Nestle 1904): 通用希臘文（**Nestle 1904**）：

> τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

Transliteration: 音譯：

> tote esontai dyo en tō agrō, heis paralambanetai kai heis aphietai.

Translation: 翻譯：

> "Then two shall be in the field; one is taken and one is left."
>
> 「那時，兩個人在田裡；取去一個，撇下一個。」

Rapture proponents often cite this passage as evidence that believers will be secretly "taken" to heaven. However, the context decisively refutes this reading. In verses 37–39, Jesus has just compared His coming to the days of Noah:

被提論者常引用此經文作為信徒將被秘密「取去」到天堂的證據。然而，上下文斷然駁斥了這種解讀。在37至39節中，耶穌剛剛將祂的降臨與挪亞的日子相比較：

> "For as in the days of Noah... they did not know until the flood came and **took them all away** (ἦρεν ἅπαντας / *ēren hapantas*), so shall also the coming of the Son of Man be."

> 「當挪亞的日子怎樣...不知不覺洪水來了，把他們全都沖去（ἦρεν ἅπαντας / *ēren hapantas*），人子降臨也要這樣。」

In the flood analogy, those who were "taken away" were the *wicked* — they were taken in judgment. Noah and his family were *left behind* and preserved. Therefore, in verses 40–41, being "taken" (παραλαμβάνεται / *paralambanetai*) refers to being taken in *judgment*, while being "left" (ἀφίεται / *aphietai*) means being *preserved*. The passage teaches the opposite of the Rapture doctrine: it is better to be *left* than to be *taken*.

在洪水的比喻中，那些被「沖去」的是惡人——他們在審判中被取去。挪亞和他的家人被留下而得保存。因此，在40至41節中，被「取去」（παραλαμβάνεται / *paralambanetai*）指的是在審判中被取去，而被「撇下」（ἀφίεται / *aphietai*）意味著被保存。這段經文所教導的恰恰與被提教義相反：被留下比被取去更好。

C. 2 Thessalonians 2:1–3 — The Coming Cannot Be Imminent

丙、帖撒羅尼迦後書 2:1–3 —— 再來不可能隨時發生

Koine Greek (Nestle 1904): 通用希臘文（**Nestle 1904**）：

> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι... ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας...

Transliteration: 音譯：

> Erōtōmen de hymas, adelphoi, hyper tēs parousias tou Kyriou hēmōn Iēsou Christou kai hēmōn episynagōgēs ep' auton, eis to mē tacheōs saleuthēnai hymas apo tou noos mēde throeisthai... hoti ean mē elthē hē apostasia prōton kai apokalyphthē ho anthrōpos tēs anomias, ho huios tēs apōleias...

Translation: 翻譯：

> "Now we implore you, brothers, concerning the coming (παρουσίας / *parousias*) of our Lord Jesus Christ and our gathering together (ἐπισυναγωγῆς / *episynagōgēs*) unto Him, that you be not quickly shaken in mind nor troubled... for [that day will not come] unless the apostasy (ἀποστασία / *apostasia*) comes first and the man of lawlessness is revealed, the son of destruction..."
>
> 「弟兄們，論到我們主耶穌基督的降臨（παρουσίας / *parousias*）和我們到祂那裡的聚集（ἐπισυναγωγῆς / *episynagōgēs*），我們勸你們，不要輕易被搖動心意，也不要驚慌……因為那日子以前，必有離道反教的事（ἀποστασία / *apostasia*）先到，那不法之人、沉淪之子要先顯露出來……」

This passage is devastating to the pre-tribulation Rapture theory. Paul explicitly states that the παρουσία (*parousia*, "coming") of the Lord and **our gathering together unto Him** (ἐπισυναγωγῆς / *episynagōgēs*) — the very event Rapture theorists call "the rapture" — will **not** occur until (a) the great apostasy occurs, and (b) the Antichrist is revealed. Paul explicitly connects the "gathering" (the alleged rapture event) with the "coming" (the public return) as a single event, and states that both are preceded by the Antichrist. This directly contradicts the claim that believers will be removed *before* the tribulation.

此段經文對災前被提理論是毀滅性的。保羅明確指出主的 παρουσία（*parousia*，「降臨」）以及我們到祂那裡的聚集（ἐπισυναγωγῆς / *episynagōgēs*）——正是被提論者所稱的「被提」——在以下事情發生之前不會來到：（甲）大叛教發生，（乙）敵基督被顯露。保羅明確地將「聚集」（所謂的被提事件）與「降臨」（公開再來）連為一個事件，並指出二者之前都有敵基督。這直接反駁了信徒將在災難之前被移走的主張。

D. Daniel 12:1 — The People of God and Tribulation

丁、但以理書 **12:1** —— 上帝的子民與災難

Hebrew (Masoretic Text): 希伯來文（馬所拉抄本）：

> וּבָעֵת הַהִיא֮ יַעֲמֹד מִיכָאֵל֒ הַשַּׂר הַגָּדוֹל הָעֹמֵד֙ עַל־בְּנֵ֣י עַמֶּ֔ךָ וְהָיְתָ֥ה עֵ֛ת צָרָ֖ה אֲשֶׁ֣ר לֹא־נִהְיְתָ֑ה מִהְיֹ֥ות גֹּ֖וי עַד־הָעֵ֥ת הַהִ֛וא וּבָעֵ֥ת הַהִ֖וא יִמָּלֵ֣ט עַמְּךָ֑ כָּל־הַנִּמְצָ֖א כָּת֥וּב בַּסֵּֽפֶר׃

Transliteration: 音譯：

> ūḇā-ʿēṯ hahîʾ yaʿamōḏ mîḵāʾēl haśśar haggāḏōl hā-ʿōmēḏ ʿal-bənê ʿammekā wə-hāyəṯāh ʿēṯ ṣārāh ʾašer lōʾ-nihyəṯāh mihyōṯ gōy ʿaḏ hā-ʿēṯ hahîʾ ūḇā-ʿēṯ hahîʾ yimmālēṭ ʿammekā kol-hannimṣāʾ kāṯūḇ bassēper.

Septuagint (Greek): 七十士譯本（希臘文）：

> καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαηλ ὁ ἄρχων ὁ μέγας ὁ ἑστηκὼς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλῖψις οἵα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ γραφεὶς ἐν τῇ βίβλῳ.

Translation: 翻譯：

> "And at that time Michael shall stand up, the great prince who stands over the children of your people; and there shall be a time of tribulation, such tribulation as has not been since there was a nation upon the earth until that time; and at that time your people shall be delivered — everyone who is found written in the book."

> 「那時，保佑你本國之民的大君米迦勒必站起來，並且有大艱難，從有國以來直到此時，沒有這樣的；那時，你的百姓中，凡名錄在冊上的，必得拯救。」

Notice: God's people are delivered *through* the tribulation, not *from* it by removal. The Hebrew יִמָּלֵט (*yimmālēṭ*) means "shall escape / be delivered" — but the deliverance occurs *at that time* (וּבָעֵת הַהִיא / *ūḇā-ʿēṯ hahîʾ*), i.e., *during* the tribulation itself, not before it by being taken away.

注意：上帝的子民是經過災難而得拯救，不是藉著被移走而脫離災難。希伯來文 יִמָּלֵט（*yimmālēṭ*）意為「必逃脫/被拯救」——但這拯救發生在那時（וּבָעֵת הַהִיא / *ūḇā-ʿēṯ hahîʾ*），即在災難期間本身，而非在其之前被帶走。

III. The Witness of the Church Fathers

三、教父的見證

A. St. John Chrysostom (c. 349–407 AD) — Homily 8 on 1 Thessalonians

甲、聖金口約翰（約 **349–407** 年）——帖撒羅尼迦前書第八篇講道

Chrysostom, commenting directly on 1 Thessalonians 4:17, explains the purpose of the "catching up" using precisely the *apantēsis* imagery of a civic reception:

金口約翰直接評論帖撒羅尼迦前書 4:17 時，正是使用 *apantēsis* 的城市接待意象來解釋「被提」的目的：

Original (Greek, from PG 62): 原文（希臘文，出自 **PG 62**）：

> Εἰ μέλλει καταβαίνειν, τίνος ἕνεκεν ἁρπαγησόμεθα; Τιμῆς ἕνεκεν. Καὶ γὰρ βασιλέως εἰσελαύνοντος εἰς πόλιν, οἱ μὲν ἐν τιμῇ ὄντες πρὸς ὑπάντησιν ἐξίασιν, οἱ δὲ κατάκριτοι ἔνδον μένουσι τὸν δικαστήν.

Transliteration: 音譯：

> Ei mellei katabainein, tinos heneken harpagēsometha? Timēs heneken. Kai gar basileōs eiselaunontos eis polin, hoi men en timē ontes pros hypantēsin exiasin, hoi de katakritoi endon menousi ton dikastēn.

Translation: 翻譯：

> "If He is about to descend, on what account shall we be caught up? For the sake of honor. For when a king drives into a city, those who are in honor go out to meet him; but the condemned await the judge within."

> 「若祂將要降臨，我們為何要被提去呢？為了尊榮的緣故。因為當一位國王駕臨一座城市時，有尊榮的人出去迎接他；但被定罪的人留在裡面等候審判者。」

Chrysostom then continues:

金口約翰接著說：

> Καὶ πατρὸς φιλοστόργου ἐπιδημοῦντος, τὰ μὲν τέκνα αὐτοῦ, καὶ οἱ ἄξιοι τέκνα αὐτοῦ εἶναι, ἐν ἅρματι ἐξάγονται, ἵνα ἴδωσι καὶ φιλήσωσιν αὐτόν... Ἅρμα ἡμεῖς τοῦ Πατρὸς ἡμῶν ἐπιβαίνομεν... ὁρᾷς πόση ἡ τιμή; Καὶ ὡς καταβαίνει, πρὸς ἀπάντησιν ἐξερχόμεθα.
>
> "And upon the coming of an affectionate father, his children indeed, and those who are worthy to be his children, are taken out in a chariot, that they may see and kiss him... We are carried upon the chariot of our Father... Do you see how great is the honor? And as He *descends*, we go forth to *meet* Him."
>
> 「當一位慈愛的父親到來時，他的孩子們，以及那些配作他孩子的人，被用車接出去，好看見他並親吻他……我們被載在我們父的車上……你看到這尊榮有多大嗎？當祂降臨時，我們出去迎接祂。」

Chrysostom's interpretation is decisive: the "catching up" is not an escape from earth. It is a *civic reception* in which believers go out to greet the descending Christ and then *return with Him* as He arrives. There is no second, secret coming. There is one coming — downward — and the saints go forth to welcome their King as He descends to earth.

金口約翰的詮釋是決定性的：「被提」不是從地上逃離。它是一種城市接待，信徒出去迎接正在降臨的基督，然後在祂到達時隨祂回來。沒有第二次秘密降臨。只有一次降臨——向下的——聖徒出去歡迎他們的王降臨地上。

B. St. Irenaeus of Lyons (c. 130–202 AD) — *Against Heresies*, Book V, Chapter 29

乙、里昂的聖依勒內（約 **130–202** 年）——《駁異端》第五卷第二十九章

Irenaeus, a disciple of Polycarp (who was himself a disciple of the Apostle John), writes:

依勒內是坡旅甲（他本人是使徒約翰的門徒）的門徒，他寫道：

Original (Latin, as the Greek is mostly lost): 原文（拉丁文，因希臘文大部分已失佚）：

> Et propter hoc in fine cum repente Ecclesia assumetur hinc, dictum est: "Erit tribulatio talis, qualis non fuit ab initio, neque fiet." Haec est enim novissima contentio justorum, in qua vincentes coronantur incorruptela.

Translation: 翻譯：

> "And therefore, when in the end the Church shall be suddenly caught up from this, it is said: 'There shall be tribulation such as has not been from the beginning, neither shall be.' For this is the last contest of the righteous, in which, when they overcome, they are crowned with incorruption."
>
> 「因此，當末了教會突然從此被取去時，經上說：『必有大災難，從起初以來未曾有過，以後也不會有。』因為這是義人最後的爭戰，他們在其中得勝時，就得以冠冕不朽。」

This passage is sometimes misused by Rapture advocates who read "the Church shall be suddenly caught up" as a pre-tribulation rapture. However, Irenaeus says the exact opposite. Read carefully: the tribulation is described as "the last contest of the righteous" (*novissima contentio justorum*) — meaning the righteous *are present in the tribulation* and *overcome in it*. The Church is not removed before the tribulation; it goes through the tribulation and conquers. Irenaeus places the "catching up" *after* the tribulation, at Christ's final coming, not before it.

被提論者有時會錯誤使用此段經文，將「教會突然被取去」讀作災前被提。然而，依勒內所說的恰恰相反。仔細閱讀：災難被描述為「義人最後的爭戰」（*novissima contentio justorum*）——意味著義人在災難中存在並在其中得勝。教會不是在災難之前被移走的；它經歷災難並得勝。依勒內將「被取去」置於災難之後，在基督最終降臨時，而不是在其之前。

C. The Didache (c. 50–120 AD) — Chapter 16

丙、《十二使徒遺訓》（約 **50–120** 年）—— 第十六章

The Didache, one of the earliest Christian writings outside the New Testament, presents the eschatology of the apostolic community:

《十二使徒遺訓》（Didache）是新約以外最早的基督教文獻之一，呈現了使徒團體的末世論：

Original (Greek): 原文（希臘文）：

> 16:3 ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς, καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος...
>
> 16:5 καὶ τότε φανήσεται ὁ κοσμοπλανής ὡς υἱὸς θεοῦ, καὶ ποιήσει σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ...
>
> 16:6 καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν·
>
> 16:8 τότε ὄψεται ὁ κόσμος τὸν Κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.

Transliteration: 音譯：

> 16:3 en gar tais eschatais hēmerais plēthynthēsontai hoi pseudoprophētai kai hoi phthoreîs, kai straphēsontai ta probata eis lykous, kai hē agapē straphēsetai eis mîsos...
>
> 16:5 kai tote phanēsetai ho kosmoplanēs hōs huios theou, kai poiēsei sēmeia kai terata, kai hē gē paradothēsetai eis cheiras autou...
>
> 16:6 kai tote phanēsetai ta sēmeia tēs alētheias: prōton sēmeion ekpetaseōs en ouranō, eita sēmeion phōnēs salpingos, kai to triton anastasis nekrōn;
>
> 16:8 tote opsetai ho kosmos ton Kyrion erchomenon epanō tōn nephelōn tou ouranou.

Translation: 翻譯：

> "16:3 For in the last days the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hatred...
>
> 16:5 And then the world-deceiver shall appear as a son of God, and shall work signs and wonders, and the earth shall be delivered into his hands...
>
> 16:6 And then shall the signs of the truth appear: first, the sign of an opening in heaven; then, the sign of the sound of the trumpet; and third, the resurrection of the dead;
>
> 16:8 Then the world shall see the Lord coming upon the clouds of heaven."
>
> 「16:3 因為在末後的日子，假先知和敗壞者必增多，羊要變成狼，愛要變為恨……
>
> 16:5 那時迷惑世界者必要顯現如同上帝之子，要行神蹟奇事，大地必交在他手裡……
>
> 16:6 然後真理的記號將要顯現：首先是天上展開的記號；其次是號角聲音的記號；第三是死人復活；
>
> 16:8 那時世界將看見主駕著天上的雲而來。」

The Didache presents a single, unified eschatological sequence: the Antichrist comes (*kosmoplanēs*), believers endure his persecution, then the signs appear, the trumpet sounds, the dead are raised, and the Lord comes visibly on the clouds. There is no removal of the Church before the Antichrist appears. The faithful endure through the tribulation. There is no "rapture" separating the resurrection from the visible coming.

《十二使徒遺訓》呈現了一個單一、統一的末世事件序列：敵基督（*kosmoplanēs*，「迷惑世界者」）出現，信徒忍受他的迫害，然後記號顯現，號角響起，死人復活，主在雲中可見地降臨。在敵基督顯現之前，沒有教會被移走的事。信徒忍受大災難。沒有「被提」將復活與可見的再來分開。

D. St. Justin Martyr (c. 100–165 AD) — *Dialogue with Trypho*, Chapter 110

丁、聖殉道者游斯丁（約 **100–165** 年）——《與特里弗對話》第 **110** 章

Justin, writing in the mid-second century, speaks of believers enduring the Antichrist:

游斯丁在二世紀中葉寫作時，談及信徒忍受敵基督：

Original (Greek): 原文（希臘文）：

> καὶ ὅτι ταῦτα οὕτως ἔχει, ἀποδεῖξαι δύναμαι, καὶ ὅτι ἡ τρεῖς ἥμισυ χρόνους βασιλεύσει ὁ τῆς ἀνομίας ἄνθρωπος ἐπὶ τοὺς Χριστιανούς...

Transliteration: 音譯：

> kai hoti tauta houtōs echei, apodeixai dynamai, kai hoti hē treis hēmisy chronous basileusei ho tēs anomias anthrōpos epi tous Christianous...

Translation: 翻譯：

> "And that these things are so, I can demonstrate, and that three and a half times the man of lawlessness shall reign over the Christians..."
>
> 「這些事確是如此，我能加以證明，那不法之人要在三年半中統治基督徒……」

Justin explicitly states that the Antichrist will reign *over* Christians — meaning Christians are present during the tribulation, not removed before it.

游斯丁明確指出敵基督將統治基督徒——意味著基督徒在災難期間在場，而非在其前被移走。

IV. Why the Rapture Doctrine Is Heretical

四、被提教義為何是異端

1. It Introduces a Second, Secret Coming

1. 它引入了第二次秘密降臨

The Nicene-Constantinopolitan Creed (381 AD) confesses:

尼西亞-君士坦丁堡信經（381年）宣認：

> καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς (*kai palin erchomenon meta doxēs krînai zōntas kai nekrous*) "And He shall come again **with glory** to judge the living and the dead."
>
> 「祂要在榮耀中再來審判活人死人。」

The Creed speaks of *one* future coming — with glory, visible, public. There is no room for a prior, secret, invisible coming. The Rapture doctrine, by positing two future comings, introduces a novelty unknown to the ancient Church and contradicts the creedal faith.

信經只說一次未來的降臨——帶著榮耀、可見、公開。沒有餘地容納一次在先的、秘密的、隱形的降臨。被提教義藉著假設兩次未來降臨，引入了古代教會所不知道的新奇事物，並且與信經信仰相矛盾。

2. It Separates the Resurrection from the Second Coming

2. 它將復活與第二次再來分開

The Rapture doctrine requires that the bodily resurrection of believers occurs in two stages: first at the rapture (for the Church), then again at the visible coming (for tribulation saints). Scripture knows of no such division. Paul speaks of "the resurrection at the last day" (cf. John 6:39–40, 44, 54 — ἐν τῇ ἐσχάτῃ ἡμέρᾳ / *en tē eschatē hēmera*); there is one resurrection, at the one last day, at the one coming.

被提教義要求信徒的身體復活分兩個階段進行：首先在被提時（為教會），然後在可見降臨時（為災難時期的聖徒）。聖經不知有此分割。保羅說的是「末日的復活」（參約翰福音 6:39–40, 44, 54 —— ἐν τῇ ἐσχάτῃ ἡμέρᾳ / *en tē eschatē hēmera*）；只有一次復活，在那一個末日，在那一次再來時。

3. It Has No Historical Precedent Before 1830

3. 它在 1830 年之前沒有歷史先例

No Church Father — East or West — no ecumenical council, no liturgical text, no creed or confession prior to the nineteenth century teaches a pre-tribulation removal of the Church. For eighteen centuries, the universal Christian consensus was that the Church would endure until the end, face the Antichrist, and be gathered to Christ at His single, public, glorious return. A doctrine unknown for 1800 years cannot claim apostolic origin.

沒有任何教父——無論東方或西方——沒有任何大公會議、禮儀文本、信經或信條在十九世紀之前教導災前移走教會。十八個世紀以來，普世基督教的共識是：教會將忍耐到底，面對敵基督，並在基督唯一的、公開的、榮耀的再來時被聚集歸祂。一個1800年間無人知曉的教義，不能聲稱有使徒的起源。

4. It Contradicts Christ's Own Words

4. 它與基督自己的話語矛盾

In John 17:15, Jesus prays:

在約翰福音 17:15，耶穌禱告說：

Koine Greek: 通用希臘文：

> οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

Transliteration: 音譯：

> ouk erōtō hina arēs autous ek tou kosmou, all' hina tērēsēs autous ek tou ponērou.

Translation: 翻譯：

> "I do not ask that You take them out of the world, but that You keep them from the evil one."
>
> 「我不求祢叫他們離開世界，只求祢保守他們脫離那惡者。」

Christ explicitly says He does **not** pray for His disciples to be removed from the world. He prays for their *protection within* it. This is the precise opposite of the Rapture doctrine, which teaches that God's plan is to remove believers from the world before tribulation.

基督明確地說祂不祈求將門徒從世界中移走。祂祈求他們在世界之中得到保護。這恰恰是被提教義的反面——被提教義教導上帝的計劃是在災難之前將信徒從世界中移走。

V. Conclusion

五、結論

The doctrine of the pre-tribulation Rapture fails on every count: it misreads the Greek of 1 Thessalonians 4:17 by ignoring the technical meaning of ἁπάντησις; it reverses the meaning of Matthew 24:40–41 by making the "taken" into the blessed rather than the judged; it contradicts 2

Thessalonians 2:1–3, which explicitly places the Church's gathering *after* the Antichrist's revealing; it contradicts Christ's own prayer in John 17:15; it has no precedent in the Didache, in Justin Martyr, in Irenaeus, or in Chrysostom; it contradicts the Nicene Creed; and it was unknown to Christendom for eighteen hundred years.

災前被提教義在各方面都是失敗的：它錯讀了帖撒羅尼迦前書 4:17 的希臘文，忽略了 ἀπάντησις 的專門含義；它顛倒了馬太福音 24:40–41 的意思，將「被取去的」當成蒙福的而非受審判的；它與帖撒羅尼迦後書 2:1–3 矛盾，該處明確將教會的聚集置於敵基督顯露之後；它與基督自己在約翰福音 17:15 的禱告矛盾；它在《十二使徒遺訓》、殉道者游斯丁、依勒內、金口約翰中都找不到先例；它與尼西亞信經矛盾；而且基督教界一千八百年來對它一無所知。

The Church Fathers unanimously taught that Christians would face the Antichrist, endure the great tribulation, and be gathered to Christ at His single, visible, glorious Second Coming — not secretly whisked away beforehand. The Rapture doctrine, invented in the 1830s, represents not a recovery of biblical truth but an innovation foreign to the faith once delivered to the saints (Jude 1:3: τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει / *tē hapax paradotheisē tois hagiois pistei*).

教父們一致教導：基督徒將面對敵基督，忍受大災難，並在基督唯一的、可見的、榮耀的第二次再來時被聚集歸祂——而不是事先被秘密帶走。被提教義在1830年代被發明，它所代表的不是對聖經真理的恢復，而是一個外來於「從前一次交付聖徒的真道」（猶大書 1:3：τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει / *tē hapax paradotheisē tois hagiois pistei*）的創新。

It is, in the fullest sense of the word, a heresy — not because it denies the return of Christ, but because it *distorts* it, splitting the one blessed hope into two events, promising false comfort of escape rather than the true comfort of perseverance, and departing from the unanimous witness of Scripture, Tradition, and the Fathers.

它是完全意義上的異端——不是因為它否認基督的再來，而是因為它歪曲了基督的再來，將那唯一的有福盼望分裂成兩個事件，應許逃脫的假安慰而非忍耐的真安慰，並且偏離了聖經、聖傳和教父的一致見證。

Soli Deo Gloria. 榮耀只歸上帝。